seventy-seven marriages in existence among the Air Strip segment of the population, twenty-two were actual cross cousin marriages. No marriages occurred among parallel cousins. One marriage has occurred outside specified categories. There is one instance of a union between a man and his grandaughter. The woman grew up with her grandparents. When the grandmother died, she became the wife. They now have five children and are discriminated against in no way.

Marriage now involves the interests of a much more limited group of people, specifically the nuclear family and the member being added through a marriage tie. No longer are there tests of any sort for the new son-in-law. Principally, this is because no longer is there a category of cooperating kinsmen to administer them. Among specific individuals, token gifts, such as a new matapi, may be made by a new, nonresident son-in-law. However, this is not formalized. Also, the previous display of deference between a new husband and his father-in-law and mother-in-law has been greatly abandoned.[11] Much more, the personalities of these individuals now influence the nature of their relationships.

Consistently in this investigation of kinship data, causes external to the system have been outlined. The kinship system and changes in it correspond to adaptive organization among the Upper Barama River Carib population. The adaptation effective for subsistence in the rain forest has been replaced by a social organization for the inclusion of external resources. Throughout this inquiry into social organization among the Upper Barama River Caribs, the material conditions, specifically the resources available, have been considered.